

Summary of the Friday Sermon Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV. On 16th August 1996

Say ' Everyone does things their own way, but your Lord well knows whose is the best guided way'.

The Holy Quran. Bani Israel [Children of Israel]: 85.

In the light of certain [Quranic] verses I had shed light upon *تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ* ['assist each other in rectitude and piety']¹ that is cooperate with each other in good works and do not cooperate in evil deeds. In continuation of this subject I had mentioned inviting towards Allah and invitation to Allah is in fact born as a natural consequence from cooperation in good works.

Speaking on this subject from another angle *The Holy Quran* states that each individual works according to their model. Only Allah knows best who from among you is on the right path. In another place *The Holy Quran* admonishes never to exercise command even upon the idolaters and never to revile their idols even though you believe that God is one. The reason given for this is that *this is how We have beautified the doctrine of every person for them* and one always deems oneself to be correct however when everybody will return towards God at death then He will decide who was wrong and who was right. The question arises that if this is so then what is the purpose of inviting to Allah? The fact is that when one ponders very deeply upon the subject of these verses it does not remain a contradictory subject. It is impossible for you to take the verses of *The Holy Quran* collectively and to find any real contradiction in them. God would never reveal a contrary revelation and nor ever has done.

For one to deem one's actions to be correct is in fact an allusion to the in-built temperament of one's sense of self-hood to mislead but in spite of this God has granted humans the power to look into themselves and to discover the truth. Other verses of *The Holy Quran* openly elaborate this subject for example when it states:

Nay, man is fully aware of his own self.
Despite all the excuses he puts forward.²

So it is wrong to think that one can never know the absolute truth because every person conceives of their actions as being good. In fact the subject of human rights is under discussion here:

¹ O ye who believe! Profane none of the things sanctified by Allah nor the Sacred Month nor the animals brought as an offering even the garlanded nor those repairing to the Sacred House seeking Grace from their Lord and His pleasure. And when you put off the pilgrims' garb you may hunt. And let not the enmity of a people that hindered you from the Sacred Mosque incite you to transgress. And assist each other in rectitude and piety; but assist not each other in sin and transgression. And be mindful of Allah; surely Allah is severe in punishing.

The Holy Quran. al-Maidah [The Banquet]: 3.

² *The Holy Quran.* al-Qiyamah [The Resurrection]: 15, 16.

So revile not those whom they call upon beside Allah lest they out of spite revile Allah in their ignorance. Thus unto every people have We caused their conduct to seem fair. But unto their Lord is their return and He will remind them of what they used to do.³

This means that every individual lives in a state of negligence and wishes for every act of his to look appealing. For this reason he often draws a veil over the truths as well. But can know the truth if he so wills although one has no right to chastise another by declaring him to be a liar. The right to punish lies with God the Almighty. Even knowing that someone considered themselves to be in the right in a state of ignorance and whether he tried to discover the truth in all honesty or not. God the Almighty has not even given mankind the right to declare someone to be a liar in the world and to punish because of it. So contrary to this declaration made by God whoever declares that *Because I consider you to be a liar so I have a right to punish you and deprive you of your fundamental rights* that person is himself proved a liar there and then.

You have the succour of God the Almighty with you. One whose entire history is full of the succour of Allah the Almighty cannot indulge in doubt even for a moment. So you are to call to the paths of Guidance with complete certitude. The Prophets vigorously preach with certainty that they are true and their denier will fall into Hell. This is the extraordinary power that rises from certitude and the magniloquence of that voice tells [people] that this speaker is something else. That voice carries the sign of the distinction of truth. Only the one whose voice is full of certitude can be a successful summoner to Allah.

On the subject of inviting to Allah it is the Divine will that Respected Karam Ilahi Zafar (the Missionary of Spain) has passed away a few days ago - *We belong to Allah and return to Him*. He had an ardour and an extreme passion for preaching and was occupied in preaching right until the end. Such madness for inviting to Allah that overtakes one's entire life was Allah's special bounty upon him. In this day when the Ahmadiyya Community has entered a revolutionary era of preaching there are still many Ahmadis who have not entered the field of preaching. It is the duty of the organisation of the Community to analyse now and then the number of people actively preaching and to attend to those who are not. It is your duty to make progress in the financial system along with the system of inviting to Allah so that they run parallel. The precept of the collaboration of various systems has been established by God in every living Community so that a Community vast in number is seen as a single body wherein one organ collaborates with another organ and until it does so it cannot count as one body.

The invitation to Allah given by those who serve is always very fruitful. I hope that in future the Ahmadiyya Community will be enabled to march to even higher platitudes whilst keeping these themes in view and whilst keeping the subject of inviting to Allah under [the commandment of] *اَللّٰبِرُّ عَلٰى تَعَاوُنٍ وَّ اَلنَّفَقٰى*.

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³ *The Holy Quran*. al-An'am [The Livestock]: 108.